/151 cont./

755 Men sorcerers use in their cures, in addition to the cigar, the
756 tupicho. But what the tupicho consists of is difficult to determine. There are sorcerers who use for it a little round stone with some designs on it; according to what I saw in the San Pascual Mission, others use a long bone likewise bearing designs, and, as I saw in Caipipendi and other places, others make do with words alone. The value of the tupicho is not known, but the Indians have much fear of it. I could tell stories about this.

Sorceress Curers

756 There is no doubt about the existence of female curers and sorcereresses, who, like the men, are feared in the tribe, because it is easier for them to administer some slow or violent poison in drinks. They are designated by the name Cuña ipaye, sorceress (2).

> 2. I know several women who are curers and sorceresses at the same time; at least they are considered as such by the Indians of the tribe.

Generally these women are the daughters of sorcerers, but this does not prevent others from being one also. They cure sick men or women with wild herbs, tree bark, and roots which they dig out of the ground. They are in this case true curers, as are certain women among the whites.

756 There are others, and plenty of them; it can be said that
844 every old mother is one for her young daughters. They serve
759 as midwives; they help their daughters and other women in their deliveries. Some of them are so skilled that they are accepted by the women whom the Indians call ladies. During the time when I was living among the Chiriguano, I saw only three die in childbirth.

756 The only thing which is deplorable among these curers is the
279 use of Mbayachi, a poison that they administer with much dissimula-
●682 tion, mixing it with chicha and giving it to persons whom they hate, immediately washing or hiding the gourd, glass, or cup in which they administered it to the patient.

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756 278 682 Mbayachi works quite slowly because in general /152/ the sorceress who administers it is careful to infuse in the drink a small quantity so as to avoid its being discovered by the relatives, but if the hated person has none, or the ones he has are very distant in degree or are of little worth, she gives him a strong dose which dispatches him to eternity in a few hours.

The patient who has had the misfortune to drink the poison begins to feel the effect at once: stomach pains, retching, and other known effects. The poison is consumed little by little, and he remains in this state for two or three years, leading a most painful existence, which is shared by the members of the family in their sadness, as they experience all of the burden of the long illness.

Mbayachi is nothing but a poison, and inasmuch as it can be administered among civilized peoples, there is no reason whatsoever to deny that savages can administer it, since they do not fear human or divine laws, take vengeance as a holy thing, and are only with great difficulty discovered (1).

[627] [628]

1. The Indian is not content until he has taken revenge on his enemy; when he achieves it, he says: ayepi ma hese, I have avenged myself on him.

Way to Obtain the Poison

756 278 The way to provide oneself with poison is as follows, according to what Guarerai says: The sorceress goes out into the country without telling anyone her purpose. She takes with her a receptacle which generally consists of a little clay jar perforated in the upper part. She goes into the dense woods or forest, where nobody can discover her, covers up her ears and nostrils with cotton and her hands with rags, and undresses completely, so that nothing may disturb her in her work.

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Abuse of Authority

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The Indians who today live under the paternal rule of the missionaries state that formerly caciques committed thousands of abuses; speaking of caciques still alive, they said that they abused everything that belonged to the poor and defenseless Indians, made use of maidens and women of others took possession of horses, cows, sheep, goats, and rags or clothing of their subordinates under any pretext, and in certain cases, as absolute mandatory, life was not safe either.

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In verification of the last, I am going to relate the following: Before the reorganization of the missions of San Antonio and San Francisco del Parapiti Grande, an Indian strangled his own son and half buried him in the sand near the bank with the aim that any sizable rise would soon carry him off, but before this could happen the deed was discovered, not by betrayal by his wife, whom he had threatened to kill, but by the wheeling about of vultures which were beginning to strip the already decomposing flesh (2).

[643]

2. The murderer of his own son belonged to the upper town and was hanged in public in the lower town where the regional cacique, who was the authority of the presumed Parapiti Canton, resided.

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When the regional cacique had been advised, inquiries were undertaken in order to speak to the evil-doer, and it was not difficult to find him because he was a well-known Indian. Taken into custody and brought before the authority, he confessed his crime. In order to prevent another greater crime the canton authority attempted to intervene, but the regional cacique made it clear to him that justice would be administered in an exemplary fashion by him and that the corregidor, whose subalterns were the whites, should not involve himself in the matter at all.

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643 For these reasons the authority yielded and left it to the
682 cacique to deal with the culprit as he deemed best, following
692 his barbarous customs. Rather than complicate matters, the cacique had two forked sticks of medium height set up, with another piece of wood set between them. He called together all the inhabitants of both towns and in their presence in broad daylight condemned him to the gallows, and the execution was
[671] immediately performed. The cacique has no written laws; he does everything by tradition and applies punishments such as the one related as a deterrent to others, to remove evil from his region, so that the life of the defenseless and the good may be respected and that he may be feared (1).

622 1. When a sorcerer does not manage to ac-
643 complish what he has promised, because he
756 perhaps did not help him, it is the cacique's
686 prerogative to order the death sentence and
692 burning.

Separation from Command

622 The dismissal of a cacique is a very simple thing when the
631 abuses he commits are unbearable. In epochs prior to the
643 present time, the oppressed Indians were beginning to withdraw from their obedience to other peoples, and since the latter find it difficult to be able to live in strange lands, they ended up by having recourse to the regional cacique, who in turn declared them free from such obedience, naming another more humane person of the same tribe or who had resided for some time in it.
648 This has become easier today by agreement with the political
466 authority of the Republic, but there is the greater problem that
464 when an abusive cacique has been dismissed and another named by the political authority, he is sure to be subject to all the
622 demands of the whites to provide them with peons, and the
643 latter, who do not like the yoke or the caray /white man/, become impatient and emigrate.